THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LIV. SAN FRANCISCO, FEBRUARY 11, 1904 Number 6.

CLEANSING FIRES.

Let thy gold be cast in furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light;
And thy gold shall return more precious,
Free from every spot and stain;
For gold must be tried by fire,
As a heart must be tried by pain.

In the cruel fire of sorrow
Cast thy heart, do not faint or wail;
Let thy hand be firm and steady,
Do not let thy spirit quail,
But wait till the trial is over,
And take thy heart again,
For as gold is tried by fire,
So a heart must be tried by pain!

I shall know by the gleam and glitter
Of the golden chain you wear,
By your hearts' calm strength in loving,
Of the fire they have had to bear.
Beat on, true heart, forever;
Shine bright, strong golden chain;
And bless the cleansing fire,
And the furnace of living pain.

—Adelaide Procter.

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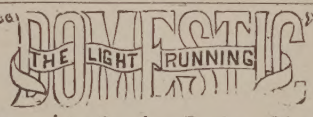

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 11, 1904

WORTH WHILE.

One turns from the reading of Senator Hoar's "Autobiography of Seventy Years,"—or from the first volume of it, for that is all the present writer has read—with a feeling of satisfaction, with the thought that it is worth while to have written such a book. No one whose years had not been well lived could have written as Senator Hoar has written in this volume. The message is largely one of "good will and good hope," for this is the lesson which he tells us he has learned in life, a lesson impressed on him more deeply as the years have carried him on along the pathway of this earthly pilgrimage. His belief is that today is better than yesterday ,and that tomorrow will be better than today; that, notwithstanding the many errors and wrongs and crimes, people in general desire what is good and not what is evil.

The author quotes what he said soon after the death of President McKinley, in connection with those last words of the President, "Be of good cheer, it is God's way," and expresses the conviction that come what may in way of disaster there will always be those left who will take the Republic, either of one party or another, and carry the flag on to liberty and glory. Although standing resolutely by his principles he has many pleasant things to say concerning those who differ with him. With a few strokes of the pen light is thrown on many occurrences of the past and with a charity and judgment which will be commended by men of all parties some condemned persons and measures are given a more just and accurate estimate than was once accorded them. Benj. F. Butler is the only man who receives scathing denunciation, and it will be very difficult for even the friends of Butler to escape from the conclusion that his estimate is a just one. Of Blaine it is said that notwithstanding his many faults and infirmities he was lovable, patriotic, far-seeing and kind, that he always acted in a great way under great responsibilities and that if he had obtained the Presidency the period would. in his opinion, have been one of the most honorable in the history of the country.

Noting the imperious and domineering qualities of John A. Logan, and how difficult it was at times to deal with him, some beautiful traits of character are found also in him, and one especially notable instance of magnanimity is cited: "When Sherman started for the sea, Hood, with a large rebel army was in his rear. General Thomas was ordered to attack him. But he delayed till the authorities at Washington grew impatient and ordered Logan to supersede him. Everybody knows the intensity of the passion for military glory. General Logan could have carried out his orders, taken advantage of Thomas's dispositions, and won himself one of the most brilliant victories of the war, which would have had a double lustre from the seeming lukewarmness of his predecessor; but when he arrived at the place of operations and learned Thomas' dispositions and the reasons for his delay, he became satisfied that the great Fabius was right and wise. His generous nature disdained to profit by the mistake at headquarters and to get glory for himself at the expense of a brave soldier. So he postponed the execution of his orders and left Thomas in command. The result was the battle of Nashville and the annihilation of Hood. Where in military story can there be found a brighter page than that? That one act of magnanimous self-denial gave to American history two of its brightest names—the name of Thomas and the name of Logan."

In a beautiful tribute to Garfield, it is said that in Congress he was always the leader of its best thought; that everything he did and said manifested a serious and reverent love of excellence; that he was ever grave and earnest, addressing himself only to the reason and conscience of his auditors. Senator Hoar says that one of the greatest triumphs of oratory ever witnessed by him was obtained by Garfield in his nomination of Sherman in the Republican national convention in Chicago in 1880. It came after that long-continued tempest of applause which followed Conkling's speech in nominating Grant. Conkling in his speech had sneered at Blaine; but, throughout, Garfield's speech was in good nature and taste. In a quiet beginning he compared the storm of applause with a storm on the sea when the waters, lashed into fury and tossed into spray, moved by their grandeur the soul of even the dullest man, and recalled the fact that it is not the billows but the calm level of the sea from which all heights and depths are measured, and that it was when enthusiasm had passed, when the emotions of the hour had subsided, that there was found below all storm and passion that calm level of public opinion from which the thoughts of a mighty people are measured and by which their final action is always determined.

It is worthy of note that Senator Hoar attributes Grant's defeat in the convention of 1880 to some very bad appointments to office in Massachusetts, which he was led by General Butler to make. If it had not been for these he would have had in all probability the support of Massachusetts in the convention and that would have secured his nomination. It is thought

that Grant's tendency to sympathize with men charged with dishonesty or corruption, feeling that many of them were not guilty, as he knew himself not to be under like charges, accounted largely for the influence which Butler had over him.

We are glad to find on the pages of this autobiography the following concerning the Electoral Commission to which was referred for decision the presidential election controversy of 1876: "I believe that as time goes on, the great self-restraint of the American people in dealing with the momentous peril of 1877, and the constructive ability which created the simple but perfect mechanism of the Electoral Commission will receive, as they deserve, the admiration of mankind. There was at the time, as would be expected, some anger and disappointment at the result. Occasionally some bigot who can find nothing but evil in the history and life of his country, generally some recluse who has little knowledge of affairs, charges the Commission with having wickedly deprived the majority of the people of the fruits of an honest and lawful victory. But, in general, wherever I go I find that intelligent men of both parties are satisfied with the righteousness of the decision, and admit that a different judgment would have wrought the destruction of the Republic."

As to Reconstruction it is the Senator's deliberate judgment that the men of that period and measure were "controlled by the irresistible logic of events; by a power higher than their own." And he concludes his consideration of that matter with the words: "I could see no alternative then, and I see no alternative now, better than that which was adopted."

In this day of many perplexing problems we find no utterance or suggestion on the race questions more valuable that that of this beloved statesman: "The sublimity of the principle of self-government does not consist wholly or chiefly in the idea that self is the person who governs, but quite as much in the doctrine that self is the person who is governed. How our race troubles would disappear if the dominant Saxon would but obey in his treatment of the weaker races the authority of the fundamental laws on which his own institutions rest! The problem of today is not how to convert the heathen from heathenism; it is how to convert the Christian from heathenism; not to teach the physician to heal the patient; but to heal himself. The Indian problem is not chiefly how to teach the Indian to be less savage in his treatment of the Saxon, but the Saxon to be less savage in his treatment of the Indian. The Chinese problem is not how to keep Chinese laborers out of California, but how to keep Chinese policies out of Congress. The Negro question will be settled when the education of the white man is complete."

Yes, it is worth while to have written such a book as this, worth while to have lived the life which Senator Hoar has lived so as to be able now in these years to bring to us the message of good will which he does bring, to gather up here and there the threads of our national life and to show how all the time they are being woven into the fabric of a more perfect liberty and a greater glory yet to be.

From his forbears Senator Hoar inherited that democratic spirit which recognizes the dignity of the individual soul, without regard to the accident of birth or wealth or power or color of skin. Writing of this spirit in his mother, he says: "If she were in the company of a queen, it would never have occurred to her that she did not meet as equal. And if the queen were a woman of sense, and knew her, it would never occur to the queen." It is told of her that the poorest and humblest people, even the paupers in the poorhouse, thought of her as a personal friend to whom they could turn for sympathy and help. Once an old black woman lay dying in the poorhouse. An old man who had long been a town pauper ministered to her that last night as best he could. Just at the last the dying woman thanked him for his kindness and said she should like to give him something for his care for her, but that she had nothing to give. However, she thought that if he would go to Mrs. Hoar and ask her to give him a dollar as a favor to her, the dying woman, she believed she would do it. It is said the draft on the bank of kindness was honored, and the Senator is of opinion that the legacy was valued as highly by her who paid it as if it had been a costly gem or work of art from an emperor's gallery.

Of Senator Hoar's father, Starr King once said: "He lived all of the beatitudes daily." A stern old Puritan, he seemed to live for nothing but duty. Dr. Lyman Beecher did not accept his Unitarian theology; but when he heard of what was likely to be his last sickness he rode in all haste twenty miles to see him, and arriving too late, said: "He's passed safe over. I haven't a doubt of it. He was an Israelite indeed in whom there was no guile."

Senator Hoar stands before the world today as one who never did anything or uttered any word to any man to secure or promote his election to office. He has said concerning John Adams, Webster, Everett, Sumner, Andrew and others: "They knew well the secret of all statesmanship, that he that withstands the people on fit occasions is commonly the man who trusts them most, and always in the end the man they trust." We do not know that this is the reason why people trust Senator Hoar; but we well know that they do trust him, and that always has he been found trustworthy. We cannot always agree with him, but he has served well in his day and generation, and it would be for the good of the nation and the world if there were more like him. May his kind increase!

PRECIOUS MEMORIES OF DR. MOOAR.

F. B. Perkins.

Worthier friends than I have already laid their tributes upon the memory of our beloved Dr. Mooar. My only excuse for adding to these is the irrepressible impulse of a sincerely loving and stricken heart.

My friendship began more than half a century ago. He was a senior when I entered the freshman class of Williams College in the autumn of 1850. He was a man, I was a boy; although I have recently been surprised to find that the actual difference in our ages was so slight. I can see him still as he moved about, tall, with the same droop of head and quiet dignity of carriage, which has become so familiar with us in these later years. There was in me, added to a freshman's awe of a senior, the general recognition of Mooar as easily the leader of his class in scholarship, and as also possessing an unusual degree of respect for the faculty as a young man of sterling character and great promise. It is not always safe to forecast the career of great scholars in college; but no one questioned Mooar's honorable place among the leaders of society, if life were spared.

Three years after his graduation, at the close of my

own course, he returned to deliver the "Master's" oration. And again I can see him on the platform and recall how he commanded the attention of the entire audience. Particularly I can see the satisfaction expresed on the face of President Mark Hopkins. The hopefulness of that whole scene is the lasting impression of it on my mind.

One year after that I entered Andover Theological Seminary to find Mooar just settled as pastor of the historic Old South church. I recall his ordination a few weeks later, the bringing home of his bride and the beginning of that home which has meant so much for the kingdom of Christ. Mrs. Mooar captured the hearts of the young pastor's people at once. Then I used to hear him preach both in the Seminary chapel and in the church where, during my entire Seminary course, I assayed to teach in the Sunday-school. I recall some of these sermons, detached sentences of which, and even more, his gracious delivery, have lived in memory ever since. Of some I took notes, which were preserved until a few years since I cut them out and sent to him with the inquiry if he could recognize his children.

After this I did not meet him until coming to California. In one way and another it has been my good fortune to be associated with him during these years. Those years hold many sacred and precious memories. I will not refer to these further than to say that I heartily concur with all that others have testified as to his thinking, so clear and so eminently Christian, uttered in language so pellucid as to stir one's own faculties with wonder that he had not himself said these things and with confidence that he could do so,—until he tried; to the keenness of his criticism and the cleanness of his stroke which would leave the victim unaware of anything unusual until his head toppled off and rolled in the dust; to his sensitive fidelity to trusts and self-sacrificing devotion to every Christian service. All this and much more has been so much better said by others that it would seem an impertinence for me by my poor little candle to think to add to this illumination.

In connection with the narrative of Rev. Jee Gam, however, I love to recall the time when I spoke to Dr. Mooar of the far-reaching influence of his service for that young man. With the modest mien and the gentle smile all his own, he replied: "I suspect that Mrs. Mooar and the children had more to do with that than I." The children were all interested, he said, and all were eager to teach. It was characteristic of him not to claim for himself more than was due.

I would like to add a word also more distinctly personal. Among my treasures is a letter which he was moved to write me when I was lying on a sick bed in San Diego some two years since; and again a note received from him last summer in answer to a few words of gratitude for the cheer which his little volume of sermons,—specially that upon "The Sensitive Veracity of Jesus"—had brought to me in my depression, and my earnest request that he would send out another such volume upon its mission of healing.

Dr. Mooar was a great man in many ways, in my estimation. Yet as I think of him it is the greatness of character rather than of intellect or scholarship which impresses me. He was eminently a Christian man, a Christly man, Christ's man. Every Christian is bound by his very title to be such; but how far below the standard which this revered father and beloved brother has set for us do most of us fall! His memory will help us toward the mark of the prize of our high calling in Jesus Christ. That is his great boon to the world. Of that I am sure. And he will see it more and more now that the full revelation of it cannot do him any harm.

"O give thanks unto the Lord; for He is good; to him that made great lights, for his mercy endureth forever."

HOW GOD HAS LED ME.

By Rev. Jee Gam.

When a lad not quite fourteen years of age, I was a student in a small Chinese college at my native village, Shang Hong Lo, eighty miles southwest of Canton.

On one occasion the professor was expounding the wise sayings of Confucius on filial duty. This truth deeply touched my heart and I resolved to follow that precept. I now fully believe that God spoke to me then and there, even in that little village in the heart of China long before I ever thought about coming to America.

How God Led Me to California.

In February, 1863, there came two visitors to my village from a neighboring town. They had just returned from California. While they were talking with several men of our village about the Golden Mountains (California), I happened to overhear their conversation. My curiosity was aroused. I said to myself, "How I wish that I could go to the Golden Mountains." Though I had this desire, yet I told it to no one, not even my own mother, for I did not expect that I ever could go. My father was not at home at the time. He was the chief clerk in a pawn broker and safe deposit establishment at Tin Kung, twenty miles from my home. He came home in March and told me that he had a position for me at Foot Shun, to be an apprentice at the shoemaking trade. Two weeks afterwards I started for Foot Shun; my father accompanied me as far as Tin Kung, where I embarked on a Foot Shun junk. I was greatly delighted at the prospect of starting out for myself, but at noon the next day after we had sailed the captain heard that on account of the revolution in a certain section of the province, the Viceroy at Canton was pressing into service all the junks needed for conveying the government troops to the scene of revolt. Of course the captain did not care to have his junk taken, so he immediately steered back again. All the passengers felt deeply disappointed, especially myself. When I returned to my father's place at Tin Kung I related all that had transpired; he also felt quite disappointed.

A few days later he took me home. As the distance was about twenty miles, and we had to walk all the way, we started early in the day. While on the way my father and I talked freely of our disappointments, but when nearly home, and while we were passing the town of the two men who had returned from California and had visited my village, a thought flashed through my mind. I exclaimed, "Oh! father, Hoo Pon and Hoo Goon of this town have lately come home from the Golden Mountains; they are going back again soon; will you let me go with them?" My father replied, "Oh, no, I never dreamed of such thing; no men from our village ever went to such a far-off and strange country." But I kept on teasing him to let me go; he finally said, "You can see your mother about it." As soon as I reached home I related my new intention to her and begged her to let me go, but she opposed it

even more strongly than my father. I kept on begging her to let me go and she still refused. Two or three days after one of my cousins heard of my intention; he, too, wanted to come. When my mother heard of this she then reluctantly consented. I was so glad when she did that. From the many stories told about the Golden Mountains at that time many Chinese had the idea that these Golden Mountains were in a barbarous, strange and very far, but exceedingly rich country, and in order to get there one had to go by sailing vessel, which voyage would take two or three months. The ship had to pass through the sea of seven continents, i. e., the Chinese believed, at that time, seven small continents had been sunk and had become part of the Pacific Ocean, and this part of the ocean was covered with perpetual darkness. I accepted this story as being true without seeking for verification from the two men who had returned from California. I was adventurous and did not mind the alleged darkness; I said, "If other people could stand it I could."

In the following month, April, 1863, my cousin and I started with the two men above mentioned, and with five others from the other villages. We were the pioneers of our village to California. Our only object in coming to California was to get gold. We took passage on the Chinese junk for Hongkong. After two days we arrived there. It was in this city I first came in contact with foreigners, namely, the white man, the Spaniard, the Portuguese, the Hindoo, the Malay and the Negro. It was the strangest sight I ever saw. Their appearance, especially that of the Malay and the Negro, frightened me somewhat. The languages of these foreigners seemed to me very peculiar and most difficult. I thought I never could learn them. We left Hongkong on May 10, 1863, embarking on an American sailing vessel for San Francisco. We arrived in the latter port July 10, 1863.

Our party stayed in San Francisco only a few days, for we were all anxious to get into the mining districts as soon as possible, but I was disappointed, for I was told that I was too small to be a miner, and had to stay in San Francisco to find work in an American family. I thought I could just go to the mountains and brooks and pick up lumps of gold.

How God Led Me to Christianity.

After the departure of our party a newly acquainted Chinese friend took me to the Presbyterian Chinese Mission on the corner of Stockton and Sacramento streets. His intention was to have me learn English, and also see if the missionary could find me a place to work, but while there we heard a sermon against the Chinese idols. The preacher said: "It is useless to serve idols, for they cannot help you, any." I was very indignant at his remarks, and said to myself, "I will never come into this place again."

The good Dr. Loomis who made this statement was right, it was truth, but my heart was not prepared then to receive it.

Four years afterwards, while I was living in Mr. James Linforth's family, one evening when I got through my work I went into the sitting-room, where the children were studying their school lessons. I had a great taste for pictures, so I asked for a book with pictures in. Frank Linforth stood up and took from the book rack a catechism which contained many pictures of the miracles of Jesus. I turned from one page to another until I came to the picture of Lazarus raised from the dead and of the widow's son restored to life. I asked Frank to explain them to me, and he said: "Jesus Christ, our Lord, restored them to life, and he is the only begotten son of God, who died for all sinners."

This simple story of Jesus produced an effect on my heart just the opposite to that made by the words against my gods. I was filled with delight. The words sank deep into my mind, and caused me to desire earnestly to know more of Christ and his wonderful power. I said to the boy, "How I wish that I could read this book myself!" He and his brother kindly offered to teach me to read, which they did, but it was my misfortune to leave that place before I had advanced further than the primer, and for many months, perhaps two years, I had no opportunity to attend school or keep on with my studies, but the words of Frank Linforth's explanation kept ringing in my ears, "Jesus Christ, our Lord, restored them to life, and he is the only begotten son of God, who died for all sinners." In the latter part of this period I got into the habit of going almost constantly to the Chinese theatre. A friend in whose house I was rooming had to open the door for me after I had returned from the theatre, and of course he did not approve of the trouble which occurred so often. At last he rebuked me severely. I was very much ashamed, but his rebuking had a good effect on me. I resolved then and there to break myself of this bad habit. I said to myself, "I will get a place to work in the country, and will show my friends that I have enough manliness in me to keep away from the theatre if I have the mind." The next morning I went to the intelligence office and was given a situation in Oakland. I was very glad of this, and went to work immediately. After having stayed a few days I found the work was too heavy for me, for the gentleman had given me a great deal more work than what he had hired me for, yet I did not want to leave the place, for if I did and should return to San Francisco my friend would surely say to me, "It is not because the work is too heavy, but because you could not leave the theatre." I was determined not to give him any opportunity to say this, so I worked on.

When Sunday came I asked where I could find Chinatown, and was told to go right up Tenth street to Broadway, and there I should find some one to direct me, but instead of finding Chinatown I found the gateway of heaven. Here the living God looked upon me most mercifully, for when I reached the corner of Tenth and Broadway, I met one of my acquaintances, who said he was on his way to Sunday school. I at once exclaimed, "That is the very place I want to go to." "Come along," was the reply, and I gladly accepted his invitation. When I got there I asked the superintendent, Mr. William K. Rowell, for the book about Jesus raising Lazarus and the widow's son to life. He brought me a Bible. I examined it, and when I did not find the pictures of the two miracles, I said: "This is not the book;" but Mr. Rowell said, "I will find you the place," and when he did so he read the stories to me. I was pleased to hear the stories again, but not fully satisfied just then at not finding the very book I wanted. He took me to the class of Mrs. Mooar, wife of Rev. Dr. George Mooar, then pastor of the First Congregational Church in Oakland.

After six weeks in her class I went to work in her family, and whenever I was at leisure she or Dr. Mooar or other members of the family would teach me to read. They invited me to join them in their family prayers; gave me verses to recite as they did to their own children, but the thing which affected me the most was their fearless, consistent Christian example. When

the first Sabbath day came, they asked me to go to church with them. I was greatly surprised, and hardly knew what to answer, but they were too earnest in their request for me to hesitate long "Are there any Chinese that attend your church?" I inquired. "No," was the answer. I said, "Well, I am ashamed to go, for the people might laugh at me." They assured me there would be no laughing, and they also said I should sit with them in their own pew. On the next Sunday morning the same invitation was extended, and the third likewise. I kept on going, and all the while I was thinking more and more of their interest in me, and their great kindness to me, and I said to myself, "There must be something in Christianity which makes this family so different from any other I have ever met." I then resolved to choose Jesus for my savior. A few months later, namely, in August, 1870, two of my countrymen and myself were baptized by Dr. Mooar and received into the First Congregational Church of Oakland.

We were the first Chinese members of this denomination on the Pacific Coast, and probably the first Chinese that joined an English-speaking church this side the Rocky Mountains. Oh! how great a debtor I am to these dear people of God, who led me from heathen darkness into the marvelous light of the blessed gospel.

How God Led Me to the Missionary Work.

Within a week after my return from China in June, 1871, I was engaged to cook for Hopkins' Academy (then Golden Gate Academy), in Oakland. My service was to begin when the term opened.

As I had more than a month to wait, Rev. John Kimball, the first superintendent of the California Chinese Mission, proposed to have me go to Sacramento and spend a month in our mission school there. My duty was to gather the Chinese into the school, assist in teaching them, and also preach the gospel to them, as far as I knew how. I did not feel competent to accept the position, but Mr. Kimball urged me to try. I reluctantly consented. I went there and made a little better success than I had anticipated. Toward the close of the month I wrote to Mr. Kimball stating that my month was nearly up, and I had to come down to go to Hopkins' Academy. He replied that I was doing nicely and that I had better keep on. The teacher also urged me to remain until the vacation of the school, which was in a fortnight hence; accordingly I remained until the vacation, at which time I came down. Mr. Kimball instead of releasing me, wanted me to continue in the work. He then sent me to start a new Chinese school at the Third Congregational Church. Within the radius of a mile from this church many Chinese were employed. We soon found that our San Francisco school was twice as large as the one in Sacramento, and I was needed more here than there.

Thus I was unexpectedly called into the service of the Lord, and have continued there to this day.

In looking back over these forty years of my life I cannot help thinking how much our lives lie in God's hands, and how true the proverb, "Man proposes, God disposes." How great his wisdom! Who can doubt that the Lord led me to California, to Christianity and to this missionary work. Oh, how can I praise him enough and thank him for his boundless mercies!

May every one know of his love is my sincere prayer.

Acorns From Three Oaks.

Aloha.

Professor Charles D. Churchill, D.D

While we continue putting the flowers of our affection on the new made grave of Professor Mooar at Oak land, in Oberlin and at Seattle they are praising the memory of the good teacher and good friend to whom I affectionately dedicate a humble Pacific Acorn. My first recollection of him is of his happy home in Oberlin. Some juvenile society made him and his good wife an unexpected visit, and they were just a bit surprised and embarrassed. Not at all I think that they were not equal to it, but they were busy and unprepared. It fell to me, a young theologue, to help them, and there it was I became conscious of some natural gift in entertaining children. Professor and Mrs. Churchill's kind appreciation, much beyond my desert, warmed my heart and deepened my purpose to do all I could to lead children towards good and towards God.

Professor Churchill's kind words to students drew all their hearts towards him. Last summer he missed the memorable Seattle Congress, but had as near an ideal recompense as possible in a long and beautiful visit at Oberlin. He was the last of the old line of professors. The lovely President King led the whole town and college in doing honor to the genial veteran. He preached and prayed, sang and was cheered. He said grace at banquets and was "stood up" to receive the Chautauqua salute. At the commencement dinner he was enthusiastically cheered, and to him was given rousingly the Oberlin yell, of which he was himself the enthusiastic author. "Hi! Oh! Hi! Ohio. Oberlin!" One wonders as he hears it what Finney would say to it could he reappear on earth. I think the great preacher, pastor, theologian, hunter and horseman would not condemn it, but strive to turn all the students' enthusiasm to the cross of the glorious Christ. Professor Churchill showed great tact, as the gracious Fairchild did in meeting new and changing conditions with manly good sense.

Bubbling wit is a welcome thing in this world and the Professor's manly heart among his mates brightened life when classes and cares were many and salaries small. He turned over his old black hat one day, remarking, "Here is darkness that may be felt." General Nettleton of Chicago once worked off on me one of Professor Churchill's pleasantries. It concerned Professor John Minot Ellis, one of Oberlin's veterans, and the man of whom the appreciative Fairchild said: "It is no depreciation of other men to say that John Ellis has done twice as much work for the college as any of us, and no one has done so much to help me." Some friend will yet make on a commencement occasion a review of the life of this sturdy scholar, who was solicitor for the college, Mayor of the town, pastor for the Second Church and visitor of the soldier camps in the War of the Rebellion. This genuine hero, who early worked his way through college, was over six feet high. A classmate, by the way, of Colonel Cooper of Campbell. When General Nettleton told me some of the recent accessions to the faculty had been putting their heads together and concluding they did not want Professor Ellis any longer I got hot in the collar. I'm afraid I called them traitors and upstarts as I worked myself into as much of a passion as an Oberlin man has a right to. Then was my wrath turned into a smile by the explanation, "They say he is cer-

tainly long enough now." The pleasantry, first played on the loyal Mrs. Churchill, has passed on many a distant son of Oberlin I doubt not. Hail and farewell! for this world, genial and loving Professor Churchill. Your gifts and graces will shine in the palace of the King. There the longest, darkest days will surpass the heart-warmth of an Oberlin commencement or the brilliant stimulation of a Seattle Congress. "What must it be to be there!"

Brother Maar's Postal.

At the memorable memorial meeting when the Pastors' Union vainly tried for an hour to raise to an adequate appreciation of the beloved Dr. Mooar, Brother Maar showed a postal card which his beloved instructor had sent him ten years before. The young minister had been called to some engagement of honor and importance, and had ventured to ask his old teacher to fill his pulpit. On his return he did quite right in sharing his remuneration with his gifted pulpit supply. But the generous professor replied: "My service was entirely a labor of love. I should at once return your check were I not sure you would be glad to have me put it in the missionary collection which comes this week," or words to that effect. I may be snatching an "Acorn" from Brother Maar's pen. How I wish he and others would jot down for the Pacific the sweet and simple adventures of their rich pastoral lives, thus giving our beloved Pacific the home news-letter value which alone can make it compete with the valuable Eastern papers which have such wealth of culture, tradition and gold behind them.

Brother Maar's story of ten dollars reminds me that I was once honored by President Fairchild's insistence that I preach half a day at Oberlin when he was supplying the college pulpit. To my utter surprise, as I retired, he handed me ten dollars. And when I tried to refuse it, saying, as was true, I hadn't thought of such a thing as pay he nailed me with the naive question, "Do you ever think of the pay when you are preaching?" No worthy preacher does.

Brother Rader tells me John B. Gough dreamed of a lecture on the subject, "Which Reminds Me!"

Which reminds me I did not half report the really brilliant lecture Brother Rader gave in Mr. F M. Smith's Sorosis Hall at Saratoga on the subject, "Uncle Sam or the Reign of the Common People." If men who don't believe in cards and dancing would provide young people something better even the great packing-rooms of our fruit growing valleys could be made useful. All the more since the law which remits taxes on churches forbids their being rented for profit.

A Pleasant Experience.

It came in my way to solicit a new subscription for our Pacific. I put it as a duty before an active Christian member of a little country church where no other copy of the paper is taken. It will reach a large an influential family and may be passed on to neighbors, doing a little good as it goes. How many agents our paper might have! What new power in its career if we all got one new subscriber! The paper will be what our coast churches make it.

Blessed be the Graves That the Rain Falls On.

A sunny Christian quoted the lines to me this morning, "Blessed be the bride that the sun smiles on."

"Blessed be the graves that the rain falls on." Besides the graves of the honored professors mentioned above, word comes that Father Goodrich of Anoha, Minnesota, has fallen asleep in Jesus. He was the father of Pastor Cross' wife. At the ripe age of eighty-five he did not quite feel like getting up one morning, and sleeping on just a little longer waked in Paradise. He was a gracious and happy old man, whose two visits justly won him a place in many hearts here. He it was who brought into our C. E. Society that sententious and notable little speech of President Roosevelt expressing so briefly the meaning of America's mission, "Every man up. No man down."

Today another saint who has suffered long is laid to rest at "three score, ten and five." "Blessed are the dead who die in the Lord."

A great rain has promise of blossoms, of buds, of fruit, of food. California praises Him who sends it.

SIGNS OF PROMISE IN HOME MISSIONS OF SOUTHERN CALIFORNIA.

By the Home Missionary Superintendent.

(This article was prepared for the Woman's Home Missionary Union of Southern California for publication in the columns of The Pacific. On account of its general interest we do not place it under the department caption, but as it here appears, and with this reference to its purpose and through whom received.—Editor.)

Thirty-nine home missionary pastors have labored during the past year with forty-nine churches and stations. Thirty-five Sunday-schools report a membership of 3,769, and twenty-four Christian Endeavor societies are at work, also one evangelist, one general missionary and one superintendent.

Some communities seem to be over-churched, and the policy of our Home Missionary Society is adverse to crowding. On thirty fields in this territory our church is the only Protestant organization, and our pastor is the minister for the region.

It is, however, fair to say that in many villages and towns the apparent surplus of churches serves the surrounding country.

As a one-church community we instance the following: Barstow is a Santa Fe division point on the Mojave Desert, where our church under the lead of Pastor Billings is doing a great work for the increasing population. Without the church there would be little social and no manifested religious interest. Now life is inspired and sweetened for many; children and youth have a better outlook, and the issues of character and destiny receive some consideration.

The Alpine and Dehesa field among hills in San Diego County is faithfully served by Rev. and Mrs. Duff. Drought conditions and lack of business compels the steady removal of families; thus the leaders and "the faithful few" have their courage and endurance tried.

Few communities have a more efficient pastorate than is given to Avalon by Rev. C. W. Williams, whose parsonage home is made a center of brightness and good cheer by the very capable mother and sister.

The industrial department sent its box and money to Bethlehem church, the Girls' Guild presented a box of articles to the Children's Hospital, Los Angeles. The "Boys' Round Table" has sustained interesting meetings.

A building fund for a new church edifice is slowly accumulating.

Among the thousands of visitors to Catalina Island are numerous representatives of all denominations, and

these find a cordial welcome and a helpful ministry in the fellowship of this church.

Bloomington and Rialto are led by Rev. A. C. Dodd, and into the latter church numbers have been received; finances are easier and no debts exist. A Village Improvement Society has Pastor Dodd for president, and $250 raised for building sidewalks. The church music is of a high order, and many Eastern visitors are attracted by the singing and the sermon.

At the recent annual meeting thirty members were present. Following was a banquet with toasts, the occurrence constituting one of the finest social events. The Sunday-school is thriving, and is the best feeder of the church.

The village of Mentone, near Redlands, possesses a rare situation and climate for invalids. A well conducted sanitarium adds to the attractions of this order. Pastor and Mrs. Robertson keep most faithful watch and ward over the many who are exiled for health's sake. Some twenty-five of these seekers now have their attention and the remains of a number have been laid away. The friends who arrive with their sick add considerably to the church attendance. The sanctuary is truly their house of consolation. The Sunday-school is flourishing and recently raised $22 for missions and home objects. A class for Bible study meets with the weekly prayer-meeting; a semi-normal class for the Sunday-school teachers.

The exterior of the church edifice has been painted, and the interior is to be decorated. Mr. Robertson lately gave a lecture on his recent 450 miles of horseback ride in Lower California, thus aiding the social life of the people.

A case of "the survival of the fittest" is found in the experience of our church at Perris, located 20 miles southeast of Riverside.

In the "boom" days of this region five churches were organized in this small village. Four have succumbed to unfavorable conditions, numbers of their members entering the Congregational Church.

Thus Dr. George F. Mathes and his people are charged with the religious interests of an extended region, and the trust will be well cared for.

Of peculiar encouragement is the progress of Olivet church, Los Angeles. This work was in such depression a year ago that the leaders were persuaded that the end was come, unless a pastor of special adaptiveness could be found. The home missionary management promised hearty and adequate co-operation, and fulfilled the pledge in finding and backing up the Rev. Mr. and Mrs. B. F. Boller in their arduous work of reconstructing and upbuilding this depleted field.

Mr. Boller has been widely experienced in city work in Denver, Sedalia, Chicago and Cleveland. He has a helpmeet who can effectively preach, sing and lead in parish work. To the rejoicing of its many friends Olivet is becoming one of the best organized fields in the city.

A typical country parish is the field of Poway and Ramona, in San Diego County. The latter is a small village on the stage road from the railroad terminus at Fosters to Julien, and is situated in a large and beautiful valley. Here Sunday-school and morning preaching are held in the Friends' church by Rev. C. H. Abernathy, the pastor. Then follows the thirteen miles ride over a low mountain range to Poway for afternoon preaching services. This, once a flourishing settlement built up in anticipation of fruit-raising and dairying, is well nigh depop'ated by drought conditions. Without expense to the Home Missionary Society this exacting work is maintained in self-support by the minister. Miss Abernathy is an efficient assistant.

Of building enterprises we may mention the attractive church edifice dedicated in October at Panama, a rural center nine miles from Bakersfield. This church was gathered and organized by Rev. C. S. Billings some three years ago in a region where no stated preaching had ever been maintained. Rev. Alice M. Robinson for more than two years has acceptably served the church, and now takes a respite on health account.

The church building enterprise has been largely inspired and carried through by Deacon O. R. Taylor. This parish includes the neighborhood of Old River, several miles distant.

Etiwanda, situated two miles from the Santa Fe road and fifteen miles west of San Bernardino, has been under the care of Rev. and Mrs. A. W. Thompson some nine years. A neat house of worship is ready for dedication. Amidst a changing community and through years of business depression this work has been wrought with much fidelity and final success.

The church at Sherman, on the Santa Monica electric road, is the outcome of work begun seven years ago by Rev. Mr. and Mrs. Elijah Cash.

An attractive church edifice has been build and a good Sunday-school and C. E. Society maintained. Although President of the State W. C. T. U. Mrs. Cash has continued a faithful worker with this church.

Mr. Cash recently resigned on account of his impaired health, and is succeeded by Rev. W. P. Hardy, under whose lead a parsonage is planned for.

Of newly organized work the Spanish church in Los Angeles is a very hopeful example. Some thirty-five members were gathered by Rev. A. B. Case, and the list has been increased to fifty. Rev. Velino Mimjares, from Mexico, is the pastor. In the Spanish quarter a hall is rented where are held Sunday-school, prayer-meetings and preaching services.

In a suitable location a lot is purchased by the Congregational Union of Los Angeles, and soon as funds are gathered payment will be completed and a mission building erected.

Rev. A. B. Case, residing at Claremont, serves the Union as financial agent and editor of the Spanish Evangel, which is to appear monthly.

The Rev. Thomas Thacker and wife, living at Santa Ana, are accomplished workers in the Spanish language; have labored in Central America as missionaries. At their own charges they are doing a considerable work at Santa Ana and vicinity. If home missionary funds permit he will be placed in commission.

During the year out-station work was begun at Parkfield, thirty miles from the railroad station at Paso Robles, by Mr. Harry B. Cook, a student from the Yale Divinity School. Superintendent Maile has several times visited the region, which is located beyond a range of mountains, and a monthly appointment is kept up by Rev. J. H. Singleton, pastor at Paso Robles.

As the situation is not quite clear for the organizing of a church, one family, consisting of husband, wife and four children, recently drove across the country to Paso Robles, and on a communion Sunday were received into the church. It will be recalled that the Rev. S. D. Belt came to the Paso Robles church when it was upon the point of disbanding; he rallied the few remaining members, and canvassed in Southern and Northern California for building funds. After his un-

timely decease the Rev. Francis W. Reid took up the work of successfully planning and building a very beautiful house of worship. Last summer he was succeeded by the Rev. J. H. Singleton, who is laboring with much acceptance. The Paso Robles church is thus not only placed in a strong situation, but has much stimulated work in the surrounding region.

Mention should be made of the neighboring church nine miles distant at San Miguel. Once a flourishing congregation with a resident pastor, it is now much depleted by deaths and removals. The little group of survivors maintain a Sunday-school, and Rev. Mr. Singleton occasionally visits on the field. A church and parsonage constitute the church property.

On November 29th a church of ten members, with others to follow, was organized by Superintendent Maile in the Calexico District, some twelve miles south of Imperial, the center of a vast irrigation district. Mr. Maile held meetings on this field January 24 to 31. Rev. H. P. Case, as superintendent of Sunday-school work, prepared the way effectively and has since supplied on a Sunday.

In southwestern Los Angeles a resident businessman near Thirty-sixth and Trinity streets woke to the realization that a tract containing at least 200 families had no religious organization and is isolated by a steam road track. He began a prayer-meeting and Sunday-school in a vacant store building, and recently the Trinity Congregational Church was organized with some eighteen members and recognized by council.

The Rev. Charles W. Howkins, from Harford, Pa., and late of Bangor Theological Seminary, is pastor. Rev. C. S. Billings, with characteristic alertness and energy, is holding a series of meetings on this field with encouraging results.

Outlying one and a half miles from the West End church of Los Angeles is the community of Dayton Heights, comprising upwards of one hundred families. Members of the West End church residing here have opened a Sunday-school, and the pastor, Rev. Charles B. Wilson, includes the Heights in his parish. Thus an extended, but compact field, is included in one pastorate, which in due time may include two churches and the sixteenth of our order in the city of Los Angeles, which is now approaching a population of 150,000.

If missionary funds permitted we could easily organize a splendid scope of work in the vicinity of Bakersfield and a frontier neighborhood near the Colorado River is open to our occupancy.

Self-support is practically assumed by the Bethel church, San Bernardino, under the labors of Rev. Hiram Myers. For a time this church was the third Sunday appointment of Rev. A. C. Dodd, and was relinquished because of the overburden.

Encouraging progress is making under Mr. Myers, and an important section of the city is served.

The Brooklyn Heights church of Los Angeles under the care of Dr. J. T. Price is in effect self-supporting, and the church at Saticoy, near Ventura, at a recent home missionary Sunday voted to raise all the salary of the minister among themselves.

As above statements intimate the only limit to an indefinite extension of our home missionary work is the lack of funds. We are well able to occupy many additional communities if pastoral support could be assured. At the same time we bear glad testimony to liberal giving by our churches and individuals. Our contributions for the fiscal year ending March 31, 1903, amounted to $6,889.74, of which about $600 was from legacies which may not be duplicted this year.

The needs of existing work urgently require that by March 20, 1904, some $7,000 shall have been contributed during the current financial year. Towards the realization of this sum the contributions of the Woman's Home Missionary Union will be both generous and indispensable.

The President, Mrs. Kate G. Robertson, and her very efficient associates will not be wanting in all possible efforts to realize the amount necessary to prevent disaster to the work.

While many appeals come to the churches, it is believed pastors and people will rally to do their best for generous offerings to this vital and on-going work of home missions.

Woman's Board of Missions for the Pacific.

Southern Branch.

Something Interesting From Japan.

[Extracts from a letter received from Miss Sanborn of Redlands, who is travelling in the Orient.]

* * * Kyoto, the capital and heart of old Japan, Kyoto the incomparable, we had saved until the last of our stay, and four whole weeks were to be given to its enjoyment. We came down from Yokohama by sea, a journey of twenty-four hours, and after seventeen days of the calm sea in crossing from San Francisco to Yokohama, we lived in that short trip from the latter city to Kobe (when the old Doric not only pitched and rolled, but kicked up behind), to regret ever having said that the Pacific was all that the name implied.

Our letter of introduction to Miss Denton had preceded us, and that grand woman who is always ready to supplement any amount of work and trouble for a countryman, had not only selected our rooms at the hotel, and made satisfactory terms with the landlord, but was there at Yaama herself with outstretched hands and a bouquet of crysanthemums from the Doshisha garden, to greet us. Would we come to the annual field day of the school on Saturday? Could we take dinner with her on Sunday, and come out to luncheon on Wednesday? All this thought and trouble for strangers, when she was bowed down with anxiety by the serious illness of the Hon. Kenkichi Kataska, the head of the lower house of parliament and the president of the Doshisha school.

After the imitations of modern Tokio, the unchanging aspect of the old capital seems full of dignity, Kyoto is undoubtedly seen at its best in the summer time, when out of door life is at its height, although the views from Maruyama are always enchanting. Yaamis, with its steep terraced garden, its dwarf pine trees, its many buildings, all at different levels climbing the hills is like no other hotel. All the slope near by is holy ground, and pleasure ground as well, for the whole hillside is covered with temples.

At ten o'clock on Saturady of a beautiful October day, we set off in our rikshas for Kami Gams, where the Doshisha school was to hold its sports. The ride was a pretty one along the river, where coolies stood up to their waists in water, washing out cotton sheeting and then spreading it upon the pebbly river bed to bleach. Kyoto women are famous for their beautiful complexions, which is due, it is claimed, to bathing in

the waters of the Kamagowa, and as this river is filled with chemicals from the bleaching that goes on, there may be a foundation for the belief. The old park of Kami Gama, where in ages past the Daimeos held their games, looked gala as we entered the gate, for a crowd of rikshas were drawn up at the entrance, and a crowd of spectators were sitting on their heels viewing the sports. Flags were flying, and venders selling this, that or anything that would catch the scholars "sens." Miss Denton, with her eyes everywhere at once, met us at the gate and straightforward introduced us to teachers, visitors and students, and Mrs. Joseph Neesima, whose interest in the school her husband founded will be lifelong. The sports were excellent, embracing many we were familiar with, as well as many that were purely Japanese.

On our way back to the hotel, we stopped for afternoon tea at the Doshisha, where we were shown about the building and grounds. In a little building in which Joseph Neesima first started the boys school, and which he feared he might never be able to fill, we found, and were introduced to our own Miss Yamaguchi, the professor of music and English in the Doshisha Girls' school, the teacher whose salary our society helps pay. She comes of a fine Christian family. Her father, a judge in a neighboring county town, having used up all his patrimony in sending his son and daughter through an American college. I do not need to give you a sketch of the Doshisha, of its trials and difficulties, as I have already sent you a pamphlet which will do it much more ably than I could. But alas! the school's difficulties are not yet over, for on the death of their president, the Hon. Kenkichi Kataska, a great man in state and politics, a man whose Christian faith was the rock upon which all his life's work and greatness was founded, a man who was on the point of giving up his political career that he might give his entire time to the affairs of the school, the school has met with an irreparable loss, for great and good Japanese men, fitted for such a position, are hard to find in Japan today. While the boys' school is on a firm financial ground, the girls' department, as you know, would have been blotted out had the Woman's Board of the Pacific not taken its support upon themselves.

The women of Japan are much more difficult for the Word of God to reach than are the men of the land, ignorant as they have been kept for century after century, and hemmed in as they are by the old superstitions and customs of the East. In America the churches are filled with women, in Japan the audiences are made up for the most part of men. The Japanese are the enigma of this century, the most inscrutable, the most paradoxical of races. There is no end to the surprises of Japanese character, and the longer you live among them the less you understand them. Their very origin is a mystery. Their physical types are widely different. Politically and socially the Japanese copy the western world. The desire for enlightenment and the impulse toward progress were the results of forces within, long before Commodore Perry's black ships came to anchor in Mississippi bay. Has Japan no greater mission than simply to become the playground and holiday country of all nations? The reign of the present Emperor is known as the reign of light, but alas! he is still shut up in the darkness and immorality of the Shinto religion. While in Tokio I read the following in a speech delivered by a (heathen) member of Parliament: "If Japan would reach its greatest power, if it would stand on an equal with England and America, the greatest nations of the earth, it must reform its social life on the principles laid down in the life and teachings of Jesus Christ." This very statement shows how they are today, as a nation, standing on the cross-roads, waiting for us, the professed followers of Christ, to lead them home to God. How better can it be accomplished than through the future mothers of the land, the schoolgirls of today?

Wednesday when we went out to the Doshisha to take luncheon with Miss Denton, we found that still another burden had been added to her load. Miss Yamaguchi had been suddenly called home by the serious illness of her mother, and who was to fill her place? How I longed to be able to fit into the breach. So few of the missionaries are musical, and teachers along this line are almost unknown in Japan. Word came that Mrs. Yamaguchi might linger for months, and at a meeting of the trustees of the school leave of absence, with continued salary, was granted to the afflicted daughter, and the question at once arose who was to take her place? Although a substitute was found in Kobe who would come up to the school for two days a week for five dollars and his expenses, yet the trustees could not see where even this small sum was to come from. Miss Denton, loaded down already with the cares of the whole institution, stepped forward saying she would take two boarders into her home for a month, knowing that thereby she could save seventy-five cents a day toward the music, and when we left Kyoto, she was taking up this extra burden. I tell you this simply to show you the constant economy and self-sacrifice that is necessary to keep the work going. A new teacher, Miss Legg, is just now on her way from England to teach the Doshisha. For the first year she is to have no salary. I am glad that Miss Denton is to have some companionship, for she has, for a long time, been the only European teacher in the girls' school. Among the Japanese workers I found many lovely characters. The matron is giving her services, and Miss Handa left a large salary and delightful center in Tokio to come to Kyoto two years ago and help save the school. The school needs new buildings, for the one hundred and twenty girls today are crowded in the accommodations the school has to offer. Surely we, as a society, could not work for a nobler cause than such a school as the Doshisha, founded by such a noble Christian character as Joseph Neesima, and watched over today by such grand men as Dr. Davis and Dr. Geene and such a woman as Mary Florence Denton.

Annual Meeting.

The annual meeting of the Southern Branch of the W. B. M. P. will be held in the First church, Los Angeles, April 14, Thursday, followed by the Home Missionary Day—Friday.

Is each Auxiliary making sure that its portion of the year's aim, $3,000, is being ready for the treasury. Let us pray for a full and helpful gathering.

The President.

THE CONGREGATIONAL MINISTERS' RELIEF SOCIETY.

Churches and all persons who are interested are requested to bear in mind that Rev. Walter Frear is still be secretary and treasurer of the Congregational Ministers' Relief Society of California and that his

address is 1461 10th Ave., East Oakland, and not the Y. M. C. A. Building, San Francisco. Our general association from year to year commends this worthy cause and recommends our churches to devote to it one of its communion collections each year. Contributions should be sent to the secretary to the above address. The society now has invested as a permanent fund $3,500, the interest of which, together with current contributions can be used for the relief of ministers in need and their families.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

July 21.

Some Good Ways of Using the Sabbath. Mark i:21-34.

These are the days of the exaltation of service. Everything is being brought to the test of use.. Institutions are prized for what they can do for the betterment of man. Our Lord himself honored "value judgments" thus far. He even brought the Sabbath to the test. His words at one time show this clearly. He said: "The Sabbath was made for man, not man for the Sabbath."

On his first visit to Capernaum after his entrance upon his public ministry he gave us an example concerning the right use of the Sabbath. The whole of the truth about Christ is not told in the example he set us—he is our redeemer, our Savior, the "Lamb slain from the foundation of the world," he died on the cross that we might have pardon and peace with God—but he is our example, our pattern, our guide, the way, the truth and the life. And here he is the pattern along the path of right use of the Sabbath.

In Capernaum Jesus set us an example of using the Sabbath for worship, for instructing others, for merciful deeds—casting out unclean spirits, healing the sick and casting out devils.

* * *

Our Lord used the Sabbath for worship. We read, "as his custom was" he went into the synagogue at Nazareth, and so he did at Capernaum. Who can doubt that this is one of the best uses to make of the Sabbath? Notwithstanding Carlyle, the Bible teaches that work is not the whole of worship. Doing good does include all that is required of the Christian man, but there is a good we owe to God and to ourselves as well as to our fellow-men, and worship is a mode of doing it.

It is trite to say that many people do not worship—yet how painfully true it is. Man is proud and thinks it is a degradation to bend the knee. Man knows he is dependent upon God for everything, and yet how slow he is to acknowledge that dependence. These are days of great irreverence. The strenuous life is crowding out the worshipful life—the life of contemplation and meditation and prayer.

The Sabbath alone safeguards the worshipful life, but the Sabbath cannot save it unless we use it to that end.

Another good use of the Sabbath is to employ it for teaching purposes. Jesus did. He went into the synagogue and "taught." Since in our extreme sensitiveness over denominational and sectarian rights religion cannot be taught in the secular schools, it becomes a national necessity that it be taught in the church schools. The importance of Bible teaching on the Sabbath day is therefore beyond expression. The whole day's services are rightly used in this teaching. The word is expounded from the sacred desk, explained and impressed in the Sabbath School, and testified to and of in the Endeavor Societies. No better use can be made of the Sabbath than that of teaching the word.

* * *

Then Jesus used the Sabbath for doing merciful deeds. It was in urging his right to do such that he had some of his severest conflicts with the Pharisees. Between services there is no better way to keep the Sabbath than in kindly and gentle ministries to the sick and the sorrowing. Sabbath calling and Sunday dinner parties tend to secularize the day and make it a day of toilsome labor rather than a day of quiet rest, but nothing is more restful to the spirit than an unselfish effort on God's holy day to lift some one else's burden or ease the restless pillow of some suffering one. It is a good use to make of God's rest day.

We may also use the Sabbath for the casting out of unclean spirits in our own hearts and others. The young man thus beset in Capernaum was in the synagogue, and we know that it is in the temple of the heart where these evil broods continually nest. In the worshipful and calm hours of the Sabbath there is just the opportunity needed for crying, "Create in me a clean heart, O God," and for purging the spirit of all that is carnal and unfit. The Sabbath work offers opportunity for usefulness in cleansing other spirits than our own, for laboring in their behalf, for prayer for their deliverance. We too often pass by these sin-beset souls and give them no heed. The Master never did. No matter how busy he was or how weary he did not neglect individual work for others. He cast out devils wherever devils lurked.

* * *

Yet we should not so employ the Sabbath as to lose its precious heritage of rest. It is a misuse of the day to make it just like any other. Man cannot safely work seven days in the week. The tension of body and brain needs release. The stoutest violin string will one day snap unless it is slackened at the peg. We read that God rested from his labors after creation, and can the child stand greater strain than the father? To rest on the Sabbath is to make good use of the Sabbath. We store up on Sunday for all the other six days. This need not mean that we are to be idle all the day. There is rest in change as well as in ceasing from work. There is often more rest in turning to some new employment than in doing nothing at all; for the idle brain is apt to be a worrying, fretful one, and "Satan finds some mischief still for idle hands to do." Still one does need the rest cure also and God is the good physician in providing for it, one day in every week, of our busy lives. The Sabbath is far too little appreciated in our great cities. The week crowds in upon it. Saturday night amusements encroach upon it; certain Sunday social practices trespass upon it; secular reading mars it. It is a traveler fallen among thieves, and Christians will do well to be good Samaritans and rescue it. With the Sabbath all the interests of religion are vitally connected. A Sabbathless land would soon mean a Godless land and barbarism again.

A Congregational minister, requiring change of occupation, wishes to rent a small ranch near a town where he could raise poultry, etc. Or would care for owner's property. Address: Congregational Minister, in care of The Pacific, Y. M. C. A. Building, San Francisco.

The Sunday-School.

BY REV. W. H. SCUDDER.

Jesus and the Sabbath. Matt. xii: 1-13.

Lesson 8. Feb. 21, 1904.

The questions raised by the title of this lesson, are full of significance to us. There is scarcely a more serious problem to be faced by the followers of Christ than the preservation of the day which we recognize as the Sabbath. It is well worth notice that our Sabbath is not the same that Jesus observed. His was the Jewish rest day, which is our Saturday. Probably the early Christians changed gradually from this day, partly to commemorate our Lord's resurrection, partly to make a divergence from the Jewish customs in vogue with peculiar force on their Sabbath. St. Paul places these Rabbinical observances on a par with those for feast days, new moons, etc., declaring for liberty, and a departure from these customs from which the spirit of Christ had set his disciples free (Gal. iv: 9-11).

It is well to note that whatever Jesus thought about the Sabbath, He observed it for the real end in view. Thus he sanctioned the setting apart of one day in the week for rest, for worship and for serving God. If our Master thus strenuously observed the Sabbath, it is well for us, his followers to exercise particular care to keep sacred one day in the seven, and guard it with highest purposes and acts. Sunday as a "Rest day" is in reality a return to the Mosaic Sabbath, and however desirable such a day may be in our rushing civilization, it may not have a single element in it which gives the characteristics of the Christian Sabbath.

A study of the Sabbath in our Lord's time gives us a much-needed warning also. The Rabbis had so explained and developed the Old Testament regulations for observing the day, that it was actually destroying that which should have been a most vital institution. Formality had shown the day of its life, restrictions had rendered the day a burden, and regulations had multiplied till they became a mass of absurdities. If there is a danger from too great liberalism regarding the Sabbath, there is an equal threatening from hard and fast regulations. The Puritan Sabbath is an illustration of this, Let us have the Sabbath, but beware lest we destroy it by over-zeal. It is easy to destroy a limb by tightening a small cord around it, and the cord of zeal is one that tightens up readily. It is just in this direction that our lesson is particularly strong and helpful. Our evangelist has brought together two events occurring on different Sabbaths, so that we may have a summary of what Jesus taught about the day. The first instance arose from his disciples plucking ears of grain as they walked through the fields, possibly to the early morning service, and rubbing the husks off between their hands. "On any ordinary day this would have been lawful, but on the Sabbath it involved, according to Rabbinic statutes at least two sins. For, according to the Talmud, what was really one labor, would, if made up of several acts, each of them forbidden, amount to several acts of labor, each involving sin, punishment and a sin offering. * * * Now in this case there were at least two such acts involved: that of plucking the ears of corn, ranged under the sin of reaping and that of rubbing them, which might be ranged under sifting in a seive, threshing, sifting out fruit, grinding or fanning." (Edersheim.) In reply, Jesus enunciates the first teaching about the Sabbath. His illustration of David's eating the shewbread, found a Jewish defense of this unlawful act on the ground that "danger to life superseded the Sabbath law." It may be doubted whether this explanation was sound. As a fact neither David nor his men were in danger of starvation, but only hungry from forced flight without time for getting provision. Dr. Edersheim significantly affirms that the shewbread was given to David "because he pleaded that he was on the service of the Lord, and needed this provision," and puts the blamelessness of the act on the same footing as that of the priest's ministrations, next adduced by Jesus; but it would be stronger if, on this basis the parallel were carried out. Jesus and his disciples were on their way to service, and needed this refreshment to help them render it better, just as David needed the shewbread to do better service. The lesson in either case is that HUMAN NECESSITY OVERRULES CEREMONIAL STATUTES. And if to us there is great diversity as to what constitutes "necessity" in this connection, it might serve to define it if we followed the line here indicated and added that which enables us to worship and serve God better.

The second teaching is based on the priests ministering in the temple, where, from necessity, they violated the Sabbath law in connection with the offerings brought by the worshippers. In this instance the Jews recognized that the Temple and its interests superseded the Sabbath law. In other words, the lower, good though it be, is abrogated by the higher. While to the Jews, this argument might have been clear at the time, it is not so simple as first glance betokens. It is easy to draw the general principle that higher considerations overrule ritualistic laws; but this leaves out the important words in v. 6. There is an inference based on the comparison drawn which may be stated thus; the ritualistic law gives place to the higher interests of the Temple service, and this, in turn, must give way to that which is of still higher interest. If, as the Greek permits, we translate v. 6: "But I say unto you, that a greater thing than the temple is here," Jesus refers to the kingdom, and beside the truth that ceremonial observances have nothing to do with its interests, which are infinitely higher and must supersede man-made laws, there is the still wider truth that eating and drinking do not militate against worship or service in the kingdom, since it is "neither meat nor drink, but righteousness and peace and joy in the Holy Spirit." By an easy transfer the person of the king could be substituted and the words stand as given in our Bibles, without materially altering the sense. The great law here set forth may be formulated thus: Spiritual interests, because they are highest, must always supersede the material, or the ceremonial. And thus, a greater (thing) than the temple is here, and the Sabbath is a means to its promotion; whatever, therefore, hinders it from being a source of spiritual power should be laid aside.

The third instruction is still more general and far-reaching. God's service does not consist in offering sacrifices even on the Sabbath. All these offerings could become mere formalities unless they were prompted by love, which found root in God, and grew down towards humanity, one of whose chief fruits is "Mercy." God was not desirous that any one should hunger in order that a sacrifice be offered him on the Sabbath, and any ordinance which missed the core of the divine compassion, and clung only to the external form, was unfit for humanity, and no one was bound to observe it. This did not minimize or do away with sacrifice or the Tem-

ple service. Far otherwise. It points unerringly to true sacrifice and service as the outflowing of a helpful love. Here, too, we must rise with the Master to the full import of his meaning. With him the spiritual always is the highest. An overflowing love must hold that uppermost. As God was showing mercy in Christ's love and saving men for service, so the true follower of God would strive, and particularly on the Sabbath, to help save men by throwing about them all influences and incentives to service and worship. The largest liberty consonant with this end was lawful. Indeed, he who had this end in view would not need traditions and minute rules as to the Sabbath; he would be master of the situation. And if one could be found, and he was speaking at that moment, who had this as his supreme end, he would be "Lord of the Sabbath," for he would employ the day as a master does his servant, or the master-workman his instrument, for the accomplishment of the great purpose in view. The teaching may thus be formulated: The Sabbath was made as an instrument, or means, to cultivate man's spiritual nature.

Yet, one more teaching is brought to light in the cure of the man with the withered hand. Not only a love which would remove all barriers from man's doing and being his best, but a love that delights in benevolent activity and so co-operates with man in bringing him to his best, is lawful work for the Sabbath. Already we have hinted that spiritual force let loose on the Sabbath would change the day, and make it a delight for old and young, for the sick and the well, for the stranger and the family. And what is spiritual force but love in joyous and ceaseless action, using such faculties and qualifications as we possess. The gift bestowed on us may not be that of healing, it may be singing, or teaching, or companionableness, or a hundred others, but the beneficent use of the one or of all, with God's glory and the highest development of ourselves and of humanity before us, would bring us into line with the divine thought for the Sabbath, and make the day subserve the divine purpose, "For the Sabbath was made for man and not man for the Sabbath."

Church News.

California.

Oakland, Pilgrim.—There were four accessions Sunday to the membership on confession of faith.

San Francisco, Third.—Six persons united with this church last Sunday on confession and one by letter.

San Francisco, Bethany.—There were five additions to the membership Sunday, three on confession of faith.

Pacific Grove.—Mayflower church had a pleasant communion service Sunday, receiving six persons to membership, five by letter and one on confession of faith.

San Francisco, Park.—Five persons were received to membership last Sunday, three by letter and two on confession of faith. The congregations are steadily increasing, and the Sunday-school is in a more flourishing condition than it has been for nearly five years, all attesting to the earnest, incessant labor of our pastor, Rev. T. R. Earl, and his faithful wife.

Pasadena, First.—Sixteen members were received by letter February 7th. A cut of the new church, made from the plans just adopted, adorns the front page of the calendar. The building is to cost $30,000, and it is hoped that sufficient subscriptions may be secured in addition to the amount already pledged, so that the contract may be let and ground broken within a month.

Lincoln.—Rev. Maynard Burkett died at Lincoln on Wednesday evening, February 3d, after an illness of some weeks. The remains were taken to San Jose for burial. Sunday morning a memorial service was held at the Congregational church, where he was formerly pastor. There was beautiful special music, Rev. F. F. Pearse preaching the memorial sermon. The ladies of the Lincoln church cleared $175 at their bazaar and supper recently. Sunday-school has increased twenty-five per cent in the last four months. A reorganized Junior C. E. Society of over fifty members is doing good work. Eighteen dollars was raised by them recently towards buying new singing books. Stores of the town are closed on Sundays. Congregation on Sunday is increasing in size.

Soquel.—The Soquel church held its annual meeting Tuesday evening, January 12th, at which time every department of the church work was well presented by a written report, and showed marked progress in all lines, especially in the Sunday-school, Endeavor Society and all benevolences. Since the annual meeting the Ladies' Aid Society has given the inside of our neat little church a thorough overhauling and renovating, so that we now present a very neat and pretty appearance, with many new improvements at considerable cost. The records show a serious falling off of membership for the year 1903, on account of deaths and removals, beyond anything of a like experience for many years. The interest and congregations are both excellent, and we are hoping and praying for a harvest of souls to take the places of those gone from us. Brethren, pray for us.

Pasadena, Lake Avenue.—The plans adopted for the new church edifice provide for the moving back of the present building and swinging it around so that the east side will be on the north; then adjoining it on the east the new auditorium will be erected at a cost of about $8,000. The new building will be about 48 feet by sixty-two feet, having a seating capacity on the main floor of about 300 and in the gallery 100. The old building will be enlarged and used for the Sunday-school and other purposes. The main school and the primary will be divided by a roller partition. The plans provide for six private class rooms, a kitchen and a new library room. Everything will be modern and complete in all its appointments. The two buildings will be so united that they can be thrown together. The need of this additional room is imperative. The Sunday-school has grown so that there are not accommodations at all commensurate with its size. One class meets now in a neighboring house.

Oakland, First.—This church has just held its annual meeting. The reports showed that one hundred and forty-nine new members have been received in the last year—seventy-six on profession of faith. The church raised for its current expenses $14,580. The money raised for benevolences and other work amounted to $18,947, and for church improvements $3,567, making the total amount of money raised during the year $37,094. This does not include the new pipe organ, which was paid for out of money raised the year before. The church voted to assume the support of Rev. and Mrs. Sidney L. Gulick of Matsuyama, Japan, as its missionaries. Mrs. Gulick grew up in this church and Mr. Gulick was also a member of the church for a number

of years. The new assistant pastor, Rev. H. B. Mowbray, is winning the hearts of old and young and making his usefulness felt in all departments of the church life. The Cadet Corps is moving toward a new armory building for their weekly drill and sufficient money has been subscribed to complete it. Eleven of the young men in the corps recently united with the church on confession. The church received eighteen new members at the February communion, which brings its membership up to 1,374, making it the fourth largest Congregational church in the United States.

Niles.—On Thursday, January 28th, the Niles church held its annual meeting. About ninety persons sat down to the bountifully laden supper tables at six o'clock, following which came the roll-call, reports from all the departments of work, and the elections of officers. The clerk reported twelve additions during the year, seven being on confession of faith. There were only two removals, occasioned by a revision of the roll. The finances showed all bills paid, some improvements made in the property, and $255 raised for benevolence. The Ladies' Guild have held bi-weekly meetings during the year. At each meeting a paper or talk on some subject has been given. The amount earned by the Guild during the year was $215. The Men's League provided a lecture course during the winter months and furnished a Christmas tree with gifts for all to the Sunday-school. Its receipts for the year were $192. The Kingdom Extension Society meets monthly. It is now supporting a native catechist in South India. We are studying in our meetings "Lux Christi," an outline study of India. Our Sunday-school, under the superintendency of Mrs. J. E. Thane, and the Junior Endeavor, under the lead of Mrs. M. L. Mowry and four assistants, are very hopeful features of our work in Niles. The Junior Endeavor has a membership of forty-two and an average attendance of nearly thirty.

Oregon.

Salem, Central.—The Central Congregational church expects to entertain the East Willamette Association this spring and is looking forward to the meeting with great expectations of the good to be gained. This church is doing a good work in an important field.

Salem, First.—This church, whose pastor, Dr. Kantner, is now in the tenth year of service with the church, has enjoyed a year of fair prosperity and faces the new year with courage and good prospects. The Woman's Missionary Society had its very best year in 1903 and the Ladies' Aid Society also made a splendid record. The Sunday-school, with its exceptionally efficient Superintendent, enjoyed a year marked somewhat above others by the reception of a goodly number of Sunday-school scholars into the fellowship of the church. The Endeavor Societies are well attended and have manifested new life and energy. Despite the accessions of the year the statics show a diminution in the total membership due to a thorough revision of the membership roll. The pastor conducts a Bible Study in "The Life and Writings of John," which is attended by many of the adult members of the church. A class of young people is also studying with him a series of Bible truths. Both of these classes meet each Tuesday afternoon. Dr. Kantner is also giving a series of addresses on Sunday afternoons at the Y. M. C. A. hall, under the general subject, "Life Pictures of Men." The addresses thus far given have been: "The Man with a Clean Record," "The Man Who Lived a Fast Life," and "The Man with a Conscience." There is one more to be given in the series—"The Man Who Reaches the Higher Altitudes." These services have been for men only and have attracted good audiences. At the close of the last address given, a number of men took a stand for Christ.

Washington.

Roy.—This church has been blessed with a religious wave of divine influence—the result of special meetings lasting over a third week. Nine members were received into church fellowship on the 31st ult, all but one coming on profession of faith. The pastor, Rev. C. W. Wells, was ably assisted by Miss M. B. Gregony and Mr. Leppard. The Sunday-school has almost doubled in attendance during the last twelve months, besides all departments of church work are most hopeful.

Oregon Letter

By George H. Himes.

Arrangements have been perfected whereby the church at Clackamas will be supplied by Rev. Mr. Peacock for the year to come. Supt. Clapp preached there last Sunday morning, and in the evening he preached at Park Place.

The Mississippi Avenue church has extended a call to Rev. C. M. Smythe to serve as pastor, and the newly organized Highland church has called Rev. W. C. Kantner of the First church, Salem, to its pastorate.

The Y. M. C. A. of this city closes the thirty-fourth year of its existence with this month. The membership on Dec. 31, 1903, was 1,621. When the Association secured its own building at the corner of Fourth and Yamhill streets and began its work on Dec. 31, 1897, the membership was 574. The assets of the Association at the present time amount to 168,915; indebtedness, $30,555.35. During 1903 improvements to the building, made necessary by the growth of membership and different departments of Association work, have been made at a cost of $8,014.17. This is included in the indebtedness above mentioned. The executive force of the Association at the present time is composed of nine persons, as follows: General secretary, assistant secretary, religious work director, manual training, employment secretary, physical director, assistant physical director, boys' secretary and educational director. The expense of maintaining this force, and in addition janitors, fireman, etc., for 1903 was $9,826.01. More than one hundred different kinds of work, directed by committees, clubs, etc., all under the guiding hand of conservative and responsible men composing the board of directors, is carried on. The president of the Association is Mr. William M. Ladd, the senior member of the banking firm of Ladd & Tilton.

It is the hope of the management that all the indebtedness of the Association will be discharged during the next two years. Then an effort will be made to secure $45,000 as the nucleus of an endowment fund. When that sum is secured $30,000 more will be added to it according to the terms of the will of the late Henry W. Corbett, who was a staunch supporter of the Association during his life time, contributing largely to the fund by which the present location was secured. The number of professed conversions during the year was 326.

Portland took the lead in 1903 in producing more lumber than any other city on the Pacific Coast. Its output was 361,134,262 feet, as against 332,006,766 for Tacoma, the next largest producer of lumber. One mill in Portland manufactured 117,000,000 feet. The largest

output from any one mill in Washington was 122,348,562 feet.

With all due respect to the ladies, especially to all who are in the habit of going to church, I sincerely hope that two things will come to pass before long, viz., a change of fashion in ladies' hats, or the adoption of a rule in all public assemblages that hats shall be removed. I happen to be one of those—and I think I am no exception to the rule—who cannot get much interested in anything a speaker has to say unless I can see him distinctly. In numerous theaters, so I am informed, ladies remove their hats; if so, why not in churches? The Christian church, Pendleton, Oregon, has adopted the idea, and a placard was recently posted saying, "Ladies will please remove their hats." Whether that rule has been adopted by any other church in the State I cannot now say; but it is sincerely hoped that the custom will soon become universal.

Portland, February 8, 1904.

Notes and Personals.

The Rev. H. Melville Tenney is on a trip to Oregon and Washington in the interest of the American Board work.

Dr. George C. Adams reports the State Y. M. C. A. convention at Fresno as a very inspiring meeting, and says that he returns from it with a greater desire to keep in touch with the Y. M. C. A.

The California State Sunday-school Convention will be held at Pacific Grove June 21st-23d. An interesting program is in preparation and will be published soon.

The State Sunday-school Association has found a most excellent secretary in the Rev. Charles R. Fisher, who is now in his second year in the work. Through his earnest and able efforts much is being accomplished. Mr. Fisher is a rustler of the right kind and commends himself wherever he goes.

The Rev. R. H. Sink of Stockton was in the city this week in attendance at a meeting of the Congregational and Presbyterian county committees. Were pleased to learn from Mr. Sink that the building fund at Stockton amounts now to $6,300. Of this amount $5,500 are bearing interest. When $10,000 have been pledged the work on a new building will be commenced. It is hoped to sell the old property for sufficient to purchase a new and desirable location.

A memorial service for Dr. Mooar will be held at Plymouth Avenue, church, Oakland, on Wednesday, February 17th, at 7:30 p. m. The speakers of the evening will be Dr. George Adams of First church, San Francisco, Dr. J. K. McLean of Pacific Theological Seminary, Berkeley, Rev. S. C. Patterson of Petaluma, and Rev. Gee Gam from the Chinese Mission, San Francisco. A cordial invitation is extended to the friends and acquaintances to attend this service.

BURKETT.

Rev. Maynard Burkett died at Lincoln, Wednesday, February 3d, after a severe illness of about one month. Mr. Burkett was a young man who had recently become pastor of the Congregational church at Reno, Nevada. In the short time that he was there he had greatly endeared himself to the people in the church and out of it. He had secured a strong grasp on the boys, and held them in a large class in the Sunday-school. His pastorates in the different fields, Ferndale, Lincoln, and as a supply at Sacramento, were marked with success. The funeral took place at San Jose, where he spent his boyhood. The San Francisco ministers, at their meeting Monday, passed resolutions expressing their sorrow at the loss of one who had been so faithful in the discharge of his duty as a minister and co-laborer.

The wonders of science are exceeded only by the wonders of grace. This world is growing physically better all the time and we believe that morally there are signs of encouragement. Prince Tarkhanov, the scientist, lecturing before the Military Association of St. Petersburg, made some interesting statements in regard to the possibilities of radium. He presented two cancer patients who had been cured of malignant growths on the face by the use of radium. When large quantities of radium are available, the prince contended, the whole system of modern warfare will be revolutionized, as powder magazines, whether in forts or in the holds of vessels, will be at the mercy of radium rays, which could explode them at long distances. When that comes to pass it will be too dangerous to go to war at all and statesmen will study the arts of peace. The political world will be reorganized on a basis of humanity.

President Roosevelt has sent to Congress a message recommending the purchase of the grove of Sequoia big trees, Calaveras county. The grove comprises some 3,200 acres. A bill introduced by Senator Perkins, recently, provides for their purchase for a sum not to exceed $200,000, provided the deal be effected within sixty days after the passage of the bill. In the event of a deal not being effected within that time the bill provides for the condemnation of the property for park purposes, valuation to be made by properly constituted authorities. The serious difficulty in the business transaction lies in the fact that so soon as an offer is made the owner concludes that his property is worth vastly more. The condemnation process is about the only practical way to adjust such a matter. These grand trees should be saved.

Senator Taliaferro has placed before Congress the matter of constructing a canal across the Florida peninsula. It is claimed that such an achievement is not only feasible but of great importance to the shipping interests of the United States. It would be in effect to make the whole southern border a extension of the Atlantic Coast. This is by no means an idle dream. It means much for the South and we think the whole country will strongly favor it. The Panama Canal being once opened the whole Atlantic seaboard would be greatly benefitted by a direct route across Florida to the Panama. The South would be closely connected by water with New York. Physical difficulties in these days do not count for much where the commercial interests are involved.

"Refinement is more a spirit than an accomplishment. All the books of etiquette that have been written cannot make a person refined. True refinement springs from a gentle, unselfish heart. Without a fine spirit a refined life is impossible."

BORN.

At Sierraville, Sierra county, on Feb. 3d, 1904, to the wife of Rev. William D. Kidd, a son.

Our Boys and Girls

Pedigree.

His father was a Jones of the Joneses of
Old Whoop,
Hezekiah Jones was captain of a famous
fighting sloop;
Azariah Jones commanded at the battle
of Great Neck,
In the dark old days of trouble all the
Joneses were on deck;
Down through noble lines he came,
Honor's written o'er his name,
Many a man would give a fortune for the
lineage he can claim.

His mother was a Brown of the Massa-
chusetts Browns,
Who were citizens of Plymouth and those
other good old towns
When the savages shot arrows through
the Puritans' tall hats
And they soused the wicked witches out
of sight in boiling vats;
On his mother's noble side
There was power, honor, pride—
That the Browns made up a splendid
stock has never been denied.

His father was a sturdy Jones, his moth-
er was a Brown,
His pedigree would gladden many a
longing millionaire;
He told me of the lines through which
his blood had trickled down,
Last night, as I sat silent while he
deftly cut my hair. —Kiser.

A Boy at Sea.

The Rev. Henry M. Simpson has, in the last "Methodist Review," a whole article about "When I Was a Boy." He tells many true stories of his boyhood days. Here is one of them. It is the story of his crossing the ocean to America with his parents and family when he was a boy. He says: "A storm at sea almost wrecked the vessel in which the family crossed the Atlantic. Twice did the captain give up his ship in despair. And well he might, for as a boy I scarcely could tell the floor from the side of the stateroom. Twice the captain descended from the deck to tell his passengers to prepare for the worst. Each time as he approached my mother's stateroom her voice in earnest prayer arrested his attention, and after listening he resolved to go back to his post and try once more to weather the storm. He reported in New York that his ship was saved in answer to prayer. In after years the terrible hazard of that voyage became more apparent, and with it came a double conviction. I learned that sometimes God would have us answer our own prayers, and also that if we are praying for any particular persons it is better that they should know it. These facts are often overlooked."

Keeping One's Temper.

One of the most difficult things in the world sometimes seems to be to keep one's temper.

Both people and things seem to conspire to annoy us, and we really feel that it would be a satisfaction to "let fly" as do some of our neighbors. As a matter of fact, it would be nothing of the kind; we should only cause irritation to others, and their irritation would probably react again upon us, making life ten times more difficult than before, says an exchange.

A calm serenity of temper, and a self-control which keeps a person unruffled in the petty annoyances and ills of every-

"Your pastor must be a financier." "I lay life, indicate the possession of perfect mental health. Nowadays people are very fond of saying so-and-so was "just mad," meaning very angry; but it would be well if temper were more often seriously regarded as madness. It may be preventable madness, but madness it is while it lasts, and there is seldom any one who is made more unhappy by it than the person who gives way to it.

In our treatment of the ill-tempered the cultivation of the art of not hearing will be very helpful. It is a useful art all through life, and the practice of it will often save ourselves and our neighbors much friction and consequent wear and tear of nerves and tempers.—Selected.

Wireless Table-Legraphy.

The father of a large and expensive family, says the "Chicago Tribune," had brought a guest home to dinner. He helped the guest liberally to everything that was on the table, but, before serving the members of his family, he glanced at his wife, who made a slight and almost imperceptible signal to him, in accordance with some preconcerted code, and it worked in practice as herein set forth:

"Caroline," he said to his eldest daughter, "shall I help you to some more of the chicken—n. m. k.?"

"Just a little, please, papa."

"Some of the mashed potato—a. y. w.?"

"If you please."

"With gravy—n. m. k?"

"No, thanks. No gravy."

"Johnny, will you have some more stewed tomatoes—n. m. k?"

"No, thanks."

"Some of the mashed turnips—a. y. w.?"

"If you please."

Though the host had repeated these letters hurriedly and in a lower tone, they had not escaped the attention of the guest.

"Pardon me, Mr. Trogson," he said, "but you have excited my curiosity. May I ask what 'a. y. w.' and 'n. m. k.' mean?"

"Huh!" spoke up Johnny, "I thought everybody knew that. Those letters mean 'all you want,' and 'no more in the kitchen.'"

Astounding Facts.

Mr. Nelson, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertained by actual experiences the following astounding facts:

Between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

Between the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

Or, expressing the fact in another form, he says:

A total abstainer twenty years old has the chance of living forty-four years longer, or until sixty-four years old.

A moderate drinker has the chance of living fifteen and one-half years longer, or until thirty-five and one-half years old.

A moderate drinker thirty years old has the chance of living thirty-six and one-half years longer, or until forty-three and three-fourths years old.

A total abstainer forty years old has the chance of living twenty-eight and one-fourth years longer, or until sixty-eight and one-half years old.

A moderate drinker forty years old has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half years old.—Philadelphia Methodist.

Grandmother's Rules.

Think three times before you speak once.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first, and get it over with. If you have done wrong, go and confess it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest. —Presbyterian Record.

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How to Succeed.

Be sure that you have enough brains to try.

Take an inventory and see if you have religion and honesty enough to be a gentleman.

Take no risk on your sincerity, but ask heaven to settle that once for all.

Select something that needs to be done, and that there is a reasonable likelihood of your being able to do. If the thing you would most prefer to do is not offered you, then take the best thing that is offered.

In the prosecution of this task, do as the successful before you have done. Usually there is but one way to do a thing.

Don't attempt to do it all at once, but measure your strength and time out in proportion to the thing to be done.

Stay by the work given you; put your life, your soul into it. This one thing do; and if from the standpoint of other men's judgment you fail, you will in your own heart and in the eyes of heaven have the consciousness of success.

God's Word Cleanses.

The Word of God has power to cleanse. In Eph. v: 25, 26, we read: "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word." The Word of God has power not only to take impurity out of the heart, but to cleanse the outward life as well. If you wish a clean, outward life, you must wash often by brining your life in contact with the Word of God. If one lives in a city whose atmosphere is polluted with smoke, when he goes into the street his hands will become black. He must wash frequently if he wishes to keep clean. We all live in a world whose atmosphere is polluted; a very dirty world. As we go out from day to day, and come in contact with this dirty world, there is absolutely only one way to keep clean, and that is by taking frequent baths in the Word of God. You must bathe every day, and take plenty of time to do it. A daily, prolonged, thoughtful bath in the Word of God is the only thing that will keep a life clean (Ps. cxix: 9).—Selected.

Bethlehem.

Now, when we go to Bethlehem and follow Christ to Calvary, we trace a cause which is full of God; we see events marked by devotion to truth, condescending sacrificing love for man, uncovering the very heart of God, and proclaiming a Savior for all people. We see the old prophet's words verified, "Out of Bethlehem shall come forth a ruler whose goings forth are everlasting." The incarnation is God's greatest activity, and it inargurates the greatest conquest of the world. The forces which are really dynamic, and which are gradually becoming dominant in this world, did not originate in the great centers such as Carthage and Rome, Athens and Babylon, but they first came to light in little Bethlehem, were fostered in obscure Galilee, and were lifted up before an astonished civilization on the cross at Calvary. These are the forces which are truly great and mighty; their goings forth are from everlasting to everlasting. And whoever lives and loves unselfishly and righteously, doing what Jesus taught and exemplified, becomes great in the highest and best sense.

In these days when we hear so much about great things, and when we see so many people swayed by the spectacular, it is well to apply eternal measures to our lives. A pertinent question is this: What are the controlling forces, the dominant motives, of our individual lives? Are they righteousness, love, peace and good will? Do our hearts echo the angel song, "Glory to God in the highest"? This is the plane of true greatness. The secret of its realization is in the Christ, the Christ received anew daily and incarnated in all our activities.

—L. H. Dorchester, in the "Central Christian Advocate."

Building Character.

The Word of God has power to build up. In Acts xx: 32 we read. "I commend you to God and to the word of his grace, which is able to build you up." We hear a great deal in these days about character-building. The Word of God is that by which we must carry it on if it is to be done right. In II Peter i: 5-7 we have a picture of a seven-story-and-basement Christian. The great trouble today is we have so many one-story Christians, and the reason is neglect of the Word. In Peter ii: 2 we have a similar thought expressed under a different figure. "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." If we are to grow, we must have wholesome, nutritious food and plenty of it. The only spiritual food that contains all the elements necessary for symmetrical Christian growth is the Word of God. A Christian can no more grow as he ought without feeding frequently, regularly, and largely upon the Word of God, than a baby can grow as he ought without proper nutriment.—Torrey.

A Prayer.

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

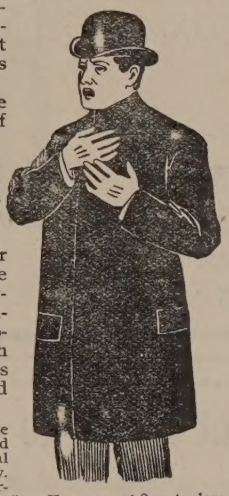
Breathe on me, Breath of God,
Until my heart is pure;
Until with thee I will one will
To do, or to endure.

Breathe on me Breath of God,
Till I am wholly thine;
Till all this earthly part of men
Glows with thy fire divine.

Breathe on me Breath of God,
So shall I never die,
But live with thee the perfect life
O thine eternity. —Selected.

Uncommon Colds.

"It is just a common cold," people say, "there's no danger in that." Admitting their statement, then there are *uncommon* colds, colds which are dangerous; for many a fatal sickness begins with a cold. If we could tell the common cold from the uncommon we could feel quite safe. But we can't. The uncommon variety is rarely recognized until it has fastened its hold on the lungs, and there are symptoms of consumption.



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If you ask your dealer for "Golden Medical Discovery" because you have confidence in its cures, do not allow yourself to be switched off to a medicine claimed to be "just as good," but which you did not ask for and of which you know nothing.

Dr. Pierce's Pleasant Pellets cure dizziness and sick headache.

The Bible is not like a reservoir, filled by artificial means from without, and therefore capable of exhaustion; but is rather like a mountain spring, which rises up from unknown depths in the earth and gushes forth with undiminished volume from year to year and from age to age. The water of life may become scanty, stagnant and unwholesome in the little theological pools which men have hewn out to hold it; but it remains always abundant, fresh, and sparkling at the source. It were an easier task to drain the Atlantic from its bed than to exhaust the endless supply. Or, to change the figure, we may say that the Bible is not like a deserted mining claim, out of whose sands all the gold dust has long since been washed; but it is rather like a solid ledge of richest ore where everyone that is minded to take the pains may blast and crush for himself down to the end of time. If any minister finds his stock of ideas running low, he has only to betake himself to this treasure house of God's disclosures.

A Revival That is Needed.

The great American revival needed today is a land wide gospel crusade against the saloon. "Arming ourselves with the spirit of the Lord Jesus Christ," we must advance against this tremendous power which is not held at all in leash by conscience. Already it is a wheel in the machinery of our government, an associate pilot on the ship of State. More and more our legislation is influenced by saloon-will, for our officials are creatures of the saloon choice. Under such a leadership we can but shut our eyes in horror as we think of the end of the voyage.—Northern Christian Advocate.

Drink and Crime

Rev. George Warren, chaplain of the Missouri penitentiary, says that out of the 2,279 convicts in the prison at the time he made an investigation, 85 per cent. of the entire number came there directly through the influence of liquor, and that five per cent. of the remainder came there indirectly from the same cause. That is 2,000 of the convicts in the Missouri penitentiary is the result of the licensed liquor traffic in that State.

The youth who prays for wisdom and the power to think prays for a freedom of soul and for a crowning of life. If he should find, at last, that the freedom is to bear burdens and that the crown is one of thorns, he will not shrink. It is the way of nobleness.

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The young man who is anxious to leave the beaten track of his fathers and blaze a new path for himself should be given every encouragement, offered every inducement, afforded every opportunity. That desire carried out gave us a Newton, a Watt, a Howe, a Bessemer, an Edison. The young man who is honestly dissatisfied with the world as he finds it, who accepts his surroundings only as a means by which he may attain something higher, who desires to better mankind by bettering himself, is a man with a future. He is a good man to watch, for, whether he becomes famous or not, he will succeed. Temporary failure to such a one is only an incentive to renewed effort. Avoid that man who is satisfied " to let well enough alone."

The fixed purpose to succeed, irrespective of means—be they honorable, of course—will bring success. If the achievement of that end necessitates changes, make them. Drop the rolling stone fallacy, avoid the well-enough theory, make hay all the time.—Edgar Smiley Nash.

Sinning Against Happiness.

There are some sins that are transgressions against God. There are some sins that are transgressions against love. But there are other sins, that are sins against the happiness of others, and you ought to add that standard to your measurement. Only a rift—but where is all the music? Only a fly—but what of all the ointment? In the name of all we love, and all who love us, may God forgive us for our little sins. —Morrison.

The best flower of grace is the one that scatters its seeds farthest.

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